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MINISTERIAL USEFULNESS.

THE increasing anxiety of the churches to obtain a zealous and efficient Gospel ministry, is one of the most encouraging symptoms of the present times. It is now all up with your tippling and card-playing ministers of the Gospel. They have been tried, alas! in too many instances, and found wanting. Even the decent externals of religion under the superintendence of such pastors, soon fall into decay, and a growing impiety swallows up the very forms of Christianity. In the absence of ministerial efficiency, we are far indeed from attaching all the blame to him who labours in word and doctrine; for we have before our mind melancholy proofs of perverseness on the part of professing Christian people. Unhappily for the interests of religion, those members of a congregation who are under the most solemn obligations to support the exertions of a faithful pastor, sometimes weaken his hands by standing aloof from his honest endeavours after reformation, or, it may be, actively engage themselves in thwarting his objects and destroying his peace. Far be it from us to screen ministerial delinquency wherever it exists; but we are as far from sympathizing in the raw and undigested assertions which are sometimes put forward, attributing the failure of missionary and other religious enterprises exclusively to the neglect of ministers, and, by implication, pandering to the religious self-complacency of the people, and encouraging them to stand very well in their own estimation. If ministers solely are chargeable with the blame of neglect, let ministers solely enjoy the credit in the event of success; and then the people will stand gloriously free from all responsibility. The people are no such puppets. They

take a full share in supporting the agency by which, under the Divine blessing, religion is marching in triumph over the world; and we honour them for their zealous and effective instrumentality. But we lift our warning voice against the people cherishing the fond and foolish fancy, that where piety droops beneath the prevalence of ungodliness, or the diffusive spirit of the Gospel has evaporated, they can free their souls by indolently rolling over the blame upon ministers.

When Mr. Thomas, Missionary of the London Evangelical Society, was in India, a Brahmin on one occasion pressed him with the following difficulty;—"Mr. Thomas, do not you say that the devil tempts people to sin?" "Yes, I do," was the prompt reply. "Well, then," rejoined the Brahmin, "why does not God punish the devil, instead of punishing them?" Mr. Thomas was a man of remarkable quickness in untying the puzzles of sophistry; and, therefore, without a moment's hesitation, he directed the attention of the Brahmin to a boat which was coming down the river, and proposed to him this question—"Brahmin, suppose I were to advise my friends to upset that boat and drown its crew, and they to act on the advice, whether should I or my friends be punished?" The Indian having studied for a few minutes, answered, "Both you and your friends should be punished." "Very right," observed the intelligent Missionary, "and if you and the devil sin together, you and the devil must be punished together." So say we respecting the minister and people among whom religion is neglected. Both are culpable, and both, though probably in different degrees, are therefore exposing themselves to the just judgments of God.

A few hints on the subject of ministerial usefulness, accompanied with cautions against rashly deciding in cases of alleged failure, may be of service to the brethren and to the churches at large.

I. To secure the efficiency of the Gospel ministry, it is essential that the heart of the labourer be in his work. A defect on this point is a radical defect; and though a heartless pastor may maintain for a time the plausibilities of religious ministration, the soul and substance are wanting, without which that ministration holds out meagre promise of perseverance or success. The language of Robert Hall, respecting the amount of good to be anticipated from the labours of an unconverted minister, is worthy of perpetual remembrance. "When two or three gentlemen were discussing the question, whether a man of no religion can be a successful minister of the Gospel, surprise was expressed that Mr. Hall remained silent. 'Sir,' said

he in reply, 'I would not deny that a sermon from a bad man may sometimes do good; but the general question does not admit of an argument. Is it at all probable that one who is a willing servant of Satan, (and that you know, Sir, is the hypothesis you assume), will fight *against* him with all his might, and if not, what *success* can be rationally expected?'

Even when the minister is a right-hearted man, he must not neglect the appropriate means of *keeping* his heart in the work. Should the light of zeal flicker or become extinct in his bosom, it is unreasonable to expect the zeal of the people to burn with steady and luminous flame. There is no immortal principle in zeal—there is no immortal principle in religion itself, considered abstractedly; but there is the promise of grace, and more grace, to enable the righteous to hold on his way. How, then, is the heart of the minister of the Gospel to be kept in his work? By what means is he to overcome external and internal opposition? We answer, unhesitatingly, by strenuous and unwearied perseverance in ministerial labour. The world knows it to be a law of our constitution, that there is a growing interest felt in those objects on which we expend much pains and solicitude. The very exercise of toiling from day to day for the accomplishment of a cherished purpose, renders that purpose ten-fold dearer to our hearts. The most joyous victory is that which has been most dearly won—the chaplet blooms longest on the brow of blood. How mysteriously do some men become wedded to a favourite scheme, through the pure power of perseverance! It could hardly have been styled a favourite in the first instance; but exertion for its advancement called into being one mighty association after another, till in the end it acquired a magic mastery over him by whom it was originally projected. This law is doubtless liable to numerous abuses; so are the best blessings of heaven. But we can see no reason why it should not be made available for supporting and augmenting the ardour of the Gospel minister in the discharge of the important duties of his office. We say, then, that nothing is more conducive, under the Divine blessing, to keep the heart *in* the work, than keeping steadily and perseveringly *at* the work; and without this, success is always doubtful, and generally impossible.

2. To secure usefulness, the minister of the Gospel must faithfully declare the whole counsel of God. Many insist on this as an essential requisite in preaching, who, it is to be apprehended, have never given much consideration to the subject. It is easy, indeed, to *talk* of declaring the whole counsel of

God; it is not so easy to copy the example of him who could with the voice of inspired truth adopt the language as descriptive of his own faithful dealing with immortal souls. To be faithful in this respect, we admit, is to make a bold and honest announcement, in contradistinction from a cowardly or hireling concealment and corruption of Gospel truth. The minister of the Gospel must possess fearless honesty. Where this is wanting, no other attainment can make adequate compensation. The man of dishonest heart in sacred things, though he have the knowledge of an archangel, will never earn the reputation of having declared the whole counsel of God. His false soul refuses to exhibit those truths of the word of God, which declare his own condemnation. As a soldier of the cross, he may use one edge of the weapon from heaven's armoury, but he will be at pains to blunt the keenness of the other. Honesty, however, though obviously indispensable, is not the only qualification with which the minister of truth must be invested, in order to secure his public ministerial faithfulness. The object is to have the whole counsel of God declared to the people, and this cannot possibly be achieved where ignorance prevails among the accredited teachers of religion. He who would be faithful in publishing the Gospel of the kingdom, must first understand that Gospel; and what careful preparation and study does this simple statement involve. Does it consist with fidelity to the Master whom we profess to serve, to preach another Gospel? or will the plea of ignorance excuse us in the midst of such abundant means of information? Ignorance will be necessarily destructive of ministerial usefulness at all times, though the guilt of it, under varying circumstances, will be attended with different degrees of aggravation. In the present age, ignorance is singularly inexcusable, on account of the multiplied facilities of obtaining religious knowledge; and when men call to mind that its positively destructive nature is a constant quantity, they will admit the loud and imperious necessity of the public teachers of religion understanding well the doctrines which they promulgate. This is not only essential to the faithful execution of their sacred trust, but it is of the very essence of faithfulness itself. For the man who has not dealt faithfully with his own mind, in storing it with religious knowledge, cannot reasonably be expected to deal faithfully with the minds of others in his religious ministrations. Let there be then prayerful labour and study to understand thoroughly, and honesty and boldness to declare unreservedly the whole counsel of God, and, by the blessing of the Lord

the Spirit, much benefit to immortal souls will flow from the preaching of the glorious Gospel.

3. The only additional hint we shall at present offer on the subject of ministerial usefulness, relates to the personal piety of the teachers of Christianity. The minister may be considered to derive, from the situation which he fills, peculiar advantages for the cultivation of personal religion, and we do not mean to deny the existence of such advantages; but we maintain that there are counterbalancing circumstances, the effect of which it were madness to leave out of the calculation. To minister to others in holy things being in some sort professionally the business of his life, that very circumstance may go to prevent him from bestowing requisite attention on the concerns of his own salvation. "They made me the keeper of the vineyards; but mine own vineyard have I not kept." Though this may never be entirely exemplified in the discharge of pastoral duty, yet there is abundant cause to guard most religiously against its exemplification. While the minister, therefore, cherishes a deep sense of his official responsibility, and of the value of the souls committed to his care, let him not forget that he himself has spiritual interests to be promoted—that he has a soul to be saved. Contending with the difficulties that lie in the way of personal religion, and maintaining the spirit of the Gospel in his own heart, he will enjoy sweet comfort in all his labours; and private devotion will prove itself an able and happy auxiliary to public ministration. The cultivation of genuine piety toward God, and faith toward our Lord Jesus Christ, will help him forward with comfort in the services of the sanctuary; and this is not all, for it will at once induce and warrant the people to repose confidence in his honesty and integrity. Now it will be conceded that, ordinarily, we are not profited by the ministrations of one whom we regard with suspicion. Some discrepancy, not to say contradiction, is manifestly observable between his pulpit announcements and his private character; and that evil will, without fail, in a proportion incomparably beyond its real prevalence, sap the foundations of ministerial usefulness. While, therefore, the Christian pastor is solemnly bound to cultivate personal religion for its own sake, the voice of public duty demands the discharge of private obligations; and the recorded experience of the church assures him, that, to disregard the interests of his own soul, is the surest course to vitiate and destroy his instrumentality as a minister of the Gospel.

Having thrown out these few hints on the means of pro-

moting ministerial usefulness, we shall proceed to state one or two cautions against rashly deciding in supposed cases of failure. We are aware that, from the immense diversity of cases, it is difficult, if not impracticable, to discover any one test of ministerial usefulness. There is so much fallacy in the grounds on which it is often sought to come to a decision—such intricacy in many of the considerations, which must yet be understood and appreciated in order to pronounce a sound judgment. Want of usefulness on the part of a minister, is a fine subject for flippant declamation. “*His usefulness is at an end!*” is almost as formidable as the cry of “mad dog,” or “Dens’ Theology.” Ministerial usefulness is of the last importance, and a regular treatise on the subject, viewing it ecclesiastically, is still a desideratum among the churches. It were difficult, we presume, in most instances, for a minister to decide respecting his own usefulness. He may be grossly deceived on either side of the question. It is not the first time that an inspired prophet of God has been in utter ignorance with respect to the precise nature of his own moral position.

We write not for the purpose of stifling, but of facilitating and directing inquiry into the success of Gospel ministration. We wish extreme caution to be observed in coming to a decision in every case; but a wise decision obtained, we wish it to be carried into effect with prompt and vigorous determination. To attain this object, let the following cautions be observed:—

1. Pains must be taken, to collect as much evidence as the nature of the case will allow. This, we admit, is always difficult, sometimes dangerous. Still there must be, in ecclesiastical judicatories, a spirit of patience and courage, which will encounter the difficulty and brave the danger. Instead of *rumour*, let us have *evidence*, and upon that evidence let the decision be rested.

2. In deciding upon ministerial usefulness, let not too much importance attach to the number of worshippers. A meeting-house may be filled through the base influence of party politics; it may be thinned by the faithful application of scriptural discipline to the members in communion. Numbers, alone, are no test of truth; and, except with very decided limitations, numbers should never be constituted the test of ministerial usefulness.

3. Where there is evidence of a minister being laboriously devoted in the work of the Gospel, church judicatories should pause before they pronounce against his usefulness. This caution is obvious and important. For the want of usefulness

in such a case, (and the want of it is very possible,) is generally more attributable to church courts themselves, than to the unhappy minister; and, therefore, *they* at least ought to sympathize with a brother whom *their own acts* have helped to get into difficulties. It is well that instances of this class are of rare occurrence, inasmuch as there does exist comparatively little hope of their being treated with honest impartiality.

4. Where the minister is shown to be unfaithful or remiss in his Master's service, ordinary indications even of usefulness should not lead a church court to decide in his favour. He may be a showy man. His acknowledged eloquence may cover a multitude of sins. There may be an attractive power about the pulpit, which will, for a time, draw the multitude to witness its *exhibitions*. All this, however, is not to be confounded with ministerial usefulness. All this, and more, may exist, where the power of the Gospel is absent, and its professed minister continues a stranger to the active and faithful discharge of his solemn obligations.

We have hazarded these suggestions on a subject of vital importance to the interests of Christianity, and one which possesses the strongest claims on the consideration of the churches. An efficient and useful ministry of the Gospel is a blessing of no common value. The Presbyterians of Ulster are giving increased attention to the education of candidates for the Christian ministry; and we rejoice to witness the adoption of means which are likely to promote the dissemination of evangelical principles through the length and breadth of our country. Let the churches set their faces, like a flint, against every power that would instil into the minds of their youth laxity of religious sentiment, morality that is incompatible with the Gospel of Christ, or a spirit of scepticism, which would ultimately undermine all truth and all certainty. Let a solid foundation be laid in the scriptural instruction of our young men who are looking forward to the sacred function, and the friends of the orthodox faith will soon rejoice together, in a rich and luxuriant harvest of *ministerial usefulness*.

WICLIF.

BEAUTIFUL COMPARISON.—The soul of a true Christian appeared like such a little white flower as we see in the spring of the year; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragranc; standing peacefully and lovingly in the midst of other flowers round about; all, in like manner, opening their bosoms to drink in the light of the sun.—*Edwards*.

THE KINGDOM OF HEAVEN.

I. It cannot indeed be denied, (but) that the prevalent opinion in the time of Christ with regard to Messiah's kingdom, was far removed from the true conception of its character ; and that the Jews, whose thoughts entirely overlooked those prophecies which related to the death of Christ, and the rest of his humiliation, supposed the grandeur of the kingdom of heaven to consist in temporal riches and power, and in the splendour of their capital ; and while they were deceived by the vain expectation, that, having expelled the Romans, they should ere long recover and extend their dominion, in regard to the real grandeur and glory of the Messiah's reign were shamefully ignorant. We are not, however, to imagine, that Jesus and his apostles were obliged, on this account, either to make no mention at all of the kingdom of heaven, or to maintain that notion of it which, though by no means correct, was yet the only one known to their hearers. It may be observed, on the one hand, that it was altogether becoming in divine teachers generally, and peculiarly so in the Messiah, to restore that true idea of the kingdom of heaven which had been pointed out by the prophets. But, besides this, the prevalent opinion of the Jews is not to be deemed so entirely false, but that they may have had some little insight, at least, into that true sense, which is defined in the ancient prophecies, and repeated in the New Testament ; and that while, under the teaching of Jesus and his ambassadors, they unlearned what had been superadded by the erroneous interpretation of the Jews, and discovered what it had hidden from the view, they may have been, meanwhile, led to a change of views, by the general doctrine which they held, concerning the great benefits they were to receive from that king of theirs, who was expected from the family of David. But let us turn for information to the New Testament itself ; from which it seems to me to be clearly established, that so far were Jesus and his apostles from accommodating themselves to the Jewish opinion concerning Christ's kingdom, that, on the other hand, they reduced it strictly to the standard of truth, and of the ancient prophecies.

II. Upon one topic, the subject indeed of ancient prophecy, but more than any other overlooked by the Jews, Jesus and the apostles were so much the more particular in their instructions ; setting forth the multiplied griefs, and painful punishment, that were to be, or had already been endured by Jesus,

previously to the occupancy of that promised heavenly dominion. Among numerous passages we read some more express than others, in which, were the order of time to be regarded, it would be proper to begin with our Lord's predictions; but as I have determined first to take notice of those passages where the ancient prophecies had been clearly mentioned, another commencement must be adopted. When St. Peter, then, after the ascension of our Lord into heaven, delivered his first public discourse, the substance of what he wished his hearers to understand was this; that the miracle which had brought the multitude together was a proof, that that same Jesus whom *they had crucified* had not only been restored to life, but *had ascended into heaven, and, as Ps. cx. expresses it, had sat down on the right hand of God*, and had thus, through the divine power, been *exalted* to a station so pre-eminent, that he was both able to send forth this gift which was evident to the senses of the whole assembly, and ought to be regarded by all as one whom God had made Lord, and *that Lord*, too, who, *under the name of Christ, i. e. the king, about to arise out of the family of David*, had been all along the object of their expectations. With this representation harmonizes that of St. Paul, that, in his day, it had come to pass, that God had performed his promise concerning the offspring of David, *by making Jesus king*; who, in pursuance of the predictions of the prophets, *having suffered death, and been recalled to life eternal*, that that time had arrived, which the divine prophet had long ago introduced as actually present;—that now, since Jesus by his sacrifice *had expiated our sins*, the declaration in Ps. cx. had had this issue, that Jesus was made greater than all things which are subject to God, and even than the angels themselves, and thus had obtained that name and glory which had been promised to David's offspring; that now he is perceived to be that begotten Son of God, who, in preference to all the kings of the stock of David, deserves to be called the Son of God, being possessed of the same divine empire as the Father. But let us hear also what our Lord himself says. We find, then, that to the disciples who acknowledged him to be the Christ the Son of God, he expressly shews, on the very same occasion, the sorrow and death he was to undergo before he commenced his kingly life; and publicly before the multitude he also bids his friends expect not wealth, and a prosperous condition, but a similar destiny of calamities and of death; and, at last, when he should make a most splendid exhibition of his glory, life, truly so called, and a most certain recompense of re-

ward: but he adds, that, although that most glorious appearance of the kingdom of heaven was neither so near at hand, nor of that earthly form, that any one ought to shrink even from undergoing death, for the Gospel's sake, yet those who are standing here shall, a part of them, not die, till they shall have seen *the kingdom of God*, or, as St. Mark expresses it, ix. 1. till they shall have seen *the kingdom of God come with power*, which according to the interpretation of St. Matthew, means, until they shall have seen this *man*, who now appears so abject and miserable, *coming to his kingdom*. Jesus, therefore, *some little time after* that discourse, but while the *apostles* however were, a great part of them, *living*, entered upon his government; so that it was permitted to them surviving to see his kingdom coming, and also with power: that is, they were enabled, from many and great events, (among which,) besides the history of the ascension into heaven, we reckon, for example, that remarkable and public gift of the promised Spirit, a power which, through the divine efficacy of Christ sitting on the right hand of God, the apostles sensibly felt to be communicated to them, for teaching, defending, and by miracles establishing the Gospel;—and, last of all, the destruction of Jerusalem; to perceive and know, that that despised and crucified Jesus now possessed powerful and universal dominion. And this is the very point I wished to enforce;—that, *after the death of Jesus, from the period of his resurrection and ascension into heaven*, that heavenly kingdom which the ancient prophets had predicted, was entered upon by the offspring of David.

III. But if the commencement of the kingdom of heaven is to be reckoned from the period, when Jesus, having passed through his allotment of suffering and death, ascended into heaven; it is evident, that, during the time of John the Baptist, and of Christ's residence on the earth, it *was as near at hand as possible*, nay, was actually *present*. For not only, as it is well known, does the *usus loquendi*, as well generally, as in the sacred writings in particular, allow things to be spoken of as present which *are near at hand*; but the kingdom of heaven was not merely at hand, but in a certain sense *was come*, when Jesus was born. For since it was promised *to the offspring of David*, its commencement could not in any way be imagined, unless he who was to reign had first been conceived and born; and, on the other hand, when he was born the time was already come to which the prophets had referred, when they foretold the government *of a man, about to spring from*

David. We know certainly that Jesus was born for the very purpose, that he might publicly appear as the promised king; and Christ's human nature was, from the period of his conception, joined in that intimate union with his divine, in order that it might be properly qualified to enter upon the august empire of the Son of God. There are discoverable, moreover, in all those places in which Christ says that his kingdom *is come*, clear indications that a royal *person* is chiefly referred to. Thus, in Matt. xii. 28, he shewed that *his kingdom was come*, because such manifest proofs existed of his power over demons, that it was plain *a person* had made his appearance, who might properly be accounted the conqueror of the most formidable enemies. And when in Luke xvii. 20, he shews that the kingdom of God does not come in such a manner, that it may be easily observed by any one or pointed out, by this argument, that *the kingdom of God was already* in the midst of the Jews, though ignorant of it—he appears to mean nothing else than this: that *he*, the offspring of David about to reign, was present among the Jews. Thence he adds immediately afterwards—Luke xvii. 22, that the time should come, when the disciples would earnestly desire this presence of the kingdom of God, and would long to recover one of the days which he had passed among them; but that he was then about to cease for some time his appearance, and that those ought to receive no credit, who should represent him as being present. For although he should at some future time return, yet he should not then come *μετὰ παρατηρήσεως*, but suddenly, and should take many by surprise. If therefore you would trace the kingdom of heaven from its very beginning and foundation, which was laid in the conception and nativity of the king; then it embraces the whole *time of the Messiah*, which Moses and the prophets *foreshewed as to come*, but John was able to *announce as present*, being in this very respect superior to all the prophets, that immediately after him the last and greatest of all the prophets, that is, the Lord himself, being then just at hand, was openly to make his appearance. But if you enquire respecting that time particularly, when *the person* whom the prophets predicted as about to possess universal dominion, not merely was present, but, in the sense intended by them, entered upon his eternal kingdom; then, indeed, the time of the Messiah had arrived (*πεπληρωται ὁ καιρος*), at that period when Jesus, and before him John, published the Gospel;—in such a manner, however, that his divine kingdom was rather *at hand* than come, and was as yet *to be looked for*,

and sought by prayer. On which account, John, however superior to the prophets, who were able neither to point to a present king, nor to announce the approach of his kingdom, was judged by our Lord himself to be less than the apostles, though these latter, as having been formerly the disciples of John, were in this respect certainly his inferiors. The latter exercised their public duty and ministry, not only during that happy period when Christ sojourned among men, but actually in the midst of the supremely happy days of *his heavenly empire*; they having lived to see these, which was a privilege denied to John. Whence also, during that period which preceded Christ's death and ascension into heaven, *the right of citizenship in the heavenly kingdom*, which was to begin when Christ had ascended into heaven, is said to be *sought for* as it were *with violence*, and *seized beforehand*. It follows, then, that the commencement of the Messiah's kingdom, although in a certain sense it may be traced from his birth, yet properly is to be reckoned from his ascension into heaven. Which proves, that a far different appearance was then given to the kingdom of David, which Jesus possessed *after his death and return to a new life*; and that the throne of David became a far more exalted seat of majesty from the time that it was occupied by Jesus.—*Biblical Cabinet*.

PRESBYTERIAN SYNOD OF IRELAND,

DISTINGUISHED BY THE NAME SECEDERS.

To the Editors of The Christian Freeman.

GENTLEMEN—With your permission I shall make a few general observations on the late meeting of the Secession Synod. I attended frequently the meetings of both Synods, in Belfast, and imagine myself to be in some respects competent to draw comparisons between them. Comparisons, however, might in such a case be considered odious, and any observations which I make, shall, therefore, be confined strictly to the Secession Body.

The first thing which struck me on entering the Synod, was the order and decorum which prevailed. No doubt, the admirable conduct of the Moderator tended much to produce these; still, however, it was evident, that the members of the court had been trained to habits of regularity, and that there

existed in each breast a due sense of the conduct befitting a court of Christ, and an assembly of elders.

Men of fastidious etiquette might pronounce some of the members uncouth, or perhaps might have asserted that the assembly contained few gentlemen; but, for my part, seeing as I did, so many honest men about me, I forgot to look for the gentlemen. There was, I grant, a good deal of plain blunt speaking; still, however, it was courteous and kind. I scarcely heard such a thing as a personality. The speakers discussed the merits of the questions, not of the men. I heard nothing uttered calculated to awaken bad temper or create enmity; and when, on one or two occasions, an individual, in the warmth of debate was remonstrated with by a brother for having passed the limits of Christian charity, it was very pleasing to see how readily and cheerfully forgiveness was asked and granted. The wisdom and good feeling of the assembly were strikingly evidenced in the ready submission yielded to the authority of the Moderator. He seemed to be the father of all the members, and, with a cheerful submission, they recognized his just and firm authority.

The style of speaking seemed to me in most cases happily appropriate to such an assembly. There were no quips or low jests—no clap-traps for catching a mob; the style of speaking was plain and practical, succinct, and direct to the point: the whole proceedings had an appearance of doing business rapidly, and yet deliberately.

Though I could have wished in some cases that business had proceeded more rapidly, yet, I must acknowledge, that, considering the number and importance of the questions under consideration, the whole proceedings terminated as soon as could reasonably be expected. The system adopted by the Moderator mainly contributed to this—of refusing, except in particular cases, to hear any member speak more than once on the same motion: though this important end was also attained by the short and practical character of the speeches delivered, and the friendly, charitable spirit of those engaged in debate.

The members of the Presbyterian Synod of Ireland seem to have such a due sense of the dignity of their Body, and such correct views of Presbyterian equality, that no individual among them dare attempt to exalt himself into episcopal authority, or to waste the precious time of the meeting, either by quibbling or long speeches, for the purpose of carrying a favourite point, or of display. It must tend to exalt the Synod in public estimation to see among its members such unanimity and good

feeling; such a sincere desire to do justice to all parties, even when its own members suffer; and to avoid, in the administration of justice, all unnecessary delay.

Frequently during the sederunts of Synod I was deeply impressed by strong expressions of honest indignation against crime. There has been for some years past in the Secession Body a very great regeneration of moral sentiment and feeling, which is happily illustrated in the proceedings of the Synod. There have appeared in the proceedings of the Synod for some years such a healthy state of moral feeling, and such a strong sense of public justice, as to establish public confidence, and warrant the expectation, that the salutary discipline which Christ ordained for his church will be exercised in such a manner as most effectually to promote the reformation of individuals and the good of the community.

It is earnestly to be desired that the spirit of unity and brotherly love, which has eminently distinguished the late meetings of the Presbyterian Synod of Ireland, and particularly the last, will be cultivated more and more. It is truly a lovely and pleasant thing for brethren in the Christian ministry to dwell together in unity; the maintenance of harmony in the public assemblies and discussions of ministers has a very happy effect; it is a very strong practical recommendation of Christianity, and it is calculated to afford much peace and comfort to the minds of those who respect the ministerial character, and who are anxious that they who minister in holy things should be examples to the flock.

I was grieved to find that the operations of the Synod's Home Mission have been so limited from the want of Missionaries. It is right that none should be sent on the Mission, but such as are well qualified for the work; and it is right, also, that the Synod should persevere in doing what it has so decidedly and fearlessly commenced, not merely in stopping unqualified young men at all stages of their preparation for the ministry, but even in notifying to probationers, who have been proved unfit for their work, that their services are no longer required; this, however, should be a stimulus rather than a discouragement to pious young men to attend to the recommendation which the Synod has ordered to be published—immediately to direct their attention and their prayers to the necessary preparation for entering the office of the holy ministry. It is to be hoped, that the zeal awakened throughout the Body, on behalf of Missions, will continue to produce not merely enlarged contributions to the funds of the Society, as in the

past year, but great additions to the number of those dedicating themselves to the service of the sanctuary. Surely the Sabbath-schools and Bible classes throughout the Secession church, and the increasing zeal and power in preaching the Gospel, will soon show a portion of their fruits in an increasing proportion of the young devoting themselves to the work of the ministry. Much land in our unhappy country remains to be possessed; wide fields, ripe for the sickle, invite the labours of many reapers.

The plans lately adopted by the Synod are well calculated, under the Divine blessing, to secure for the church a faithful ministry. Young persons are not now seized upon, as formerly, even in their childhood, and stamped by the sanction of a presbytery as "CANDIDATES" for the holy ministry, and urged on through a round of examinations, chiefly literary, till they at length found themselves in the most sacred of all offices, without, perhaps, having ever offered a prayer to obtain preparation for it, or entertained one serious wish for obtaining it as an office connected with the highest responsibilities, and affording opportunities for most extensive usefulness.

It is certainly a very trying part of a minister's duty to convey, by his vote, a censure on a student, or probationer, or brother minister; yet still it is not more trying than necessary. Of what use is our beloved Presbyterianism, so deservedly extolled—if those who administer it are not found stopping the unworthy and inefficient in their progress towards the ministry; or excluding, those already in it, when found immoral or incompetent. No doubt it is hard to blight, by a single vote, the prospects of a man and his friends, or to take away the means of subsistence from the wife and family of an unworthy minister; but would it not be harder still, to inflict upon the church of Christ, under the name of a probationer or fixed pastor, a dunce, a fool, or a villain. The two cases are not for a moment to be put in comparison. I have no hesitation in saying, that the man is wholly disqualified for sitting in a court of Christ, who either from false tenderness to an individual, or from any other motive, would send forward to the ministry of the Gospel, or send back to a congregation an incompetent or an immoral man. No zeal for technicalities, nor any other zeal, can justify a man in doing an apparent act of kindness to an individual at the expense of the community; while, at the same time, this imaginary act of kindness is not only a very sore evil inflicted on the individual himself, sent back as he is with a soothed conscience to profane God's sanctuary, but a deep and deadly

injury done to the cause of Christ in the present generation; and, so far as we can judge, to children, and children's children, away onward to the remotest posterity. The most stout-hearted apologist for crime might well be alarmed, were there presented before him the black and dismal array of consequences arising in futurity from a single vote permitting an unworthy man to pass onward to the pulpit, or to continue to occupy it. There are few better modes of forming a correct judgment of the character of an ecclesiastical body, or of its individual members, than observing the vote on a case of delinquency. The tone of moral feeling in the assembly comes forth at once, palpably and distinctly; the faint-hearted and undecided, and those also who dare not give a wrong vote, and others who dare not give a right one, endeavour in vain to screen themselves, if they remain in the meeting; while the character of right-hearted, fearless men, and those who are their contrasts, stand forth on the list of votes, clear and legible, as though they were written with an iron pen and lead in the rock for ever. Some years since, while attending on a Synod, I wrote down the names of those who voted in favour of a very bad case. It is a remarkable fact, that nearly the whole of those ministers have been since thrust out from the office of the ministry.

Is it not well for Ireland, therefore, and well for the whole Christian world, that so large and influential a Body as the Presbyterian Synod of Ireland should have, through a great variety of very untoward circumstances, and very trying cases, for a number of years, gone straight forward in duty, amid good report and bad report, with such decision, and such impartial justice, as to leave for crime, however entrenched or defended, no possibility of escape from merited punishment; and to establish among all classes a confidence, that an appeal even from the humblest and most unfriended individual shall not be made in vain?

That the Secession Church may long continue to be distinguished by harmony and love; that her judicatories may be each year more and more highly distinguished by order, peace, and efficiency; that her ministry may be doubly blessed, being blessed themselves, and made a blessing to others; that her people may be all "sanctified by God the Father, and preserved in Jesus Christ, and called;" and that her doctrine and discipline may spread wide as the world, is the wish and prayer of

ONESIMUS.

HOME MISSION.

*To the Congregations in connexion with the Presbyterian
Secession Synod.*

[Ministers are earnestly entreated to read this address from their pulpits, and to urge forward among their people the measures it recommends.]

DEAR BRETHREN,—The Church of Christ is essentially of a Missionary character. Every private Christian is a Missionary to the neighbourhood in which he resides. Every congregation of Christians is a Missionary association for sending out in all directions the light and truth of God. Every Christian minister, while he is a pastor within the fold, is to go forth as a Missionary into the wilderness around, that other sheep may be brought in. And every body of congregations and of ministers—**EVERY CHRISTIAN CHURCH**, is not only a seminary for the training of those who are within its pale; it is also, from its very nature and constitution, **A MISSIONARY ESTABLISHMENT FOR THE CONVERSION OF THE WORLD.**

Are these, dear brethren, Scriptural statements—statements springing out of the first principles of religion, and breathing the spirit of the Gospel? Then you will bear with us while we distinctly affirm, without thinking for a moment where the truths may strike, that the individual who evinces no zeal for the spread of religion, is not a Christian; that the worshipping society which does not put forth its energies for reclaiming the surrounding population, is not a Christian congregation; that the preacher who does not outstep the boundaries of his more immediate charge, and make excursions into the world with the Bible in his hand, and love to souls in his heart, and the glorious tidings of salvation flowing from his lips, is not a really Christian minister; and that the ecclesiastical body does not deserve the name of a Christian church, that does not take as its motto the commands of its Lord, “GO,” “GO OUT,” “GO OUT QUICKLY,” “**AND COMPEL THEM TO COME IN THAT MY HOUSE MAY BE FILLED.**”

Impressed by such solemn truths, the Secession Synod of Ireland, seventeen years since, established a Home Mission for sending the Gospel to the most benighted parts of the kingdom, and we have much pleasure in stating, that the example was afterwards followed by other religious bodies. We have

no desire to use exaggerated language in speaking of the operations of this Society. It has done little compared with what it *might* and *should* have done. *That little*, however, is by no means to be despised. Missionary tours have been performed by zealous preachers, through the length and breadth of the land; nine or ten new churches have been organized; pious and devoted ministers have had wide and promising fields of usefulness opened up for them, and souls, there can be no reasonable doubt, have been converted, sanctified, and saved. Thus our Church, herself the fruit of a Mission from the sister island, has, to a certain extent, sustained a Missionary character, and the God of our fathers has blessed her and made her a blessing.

But after all, dear brethren, we feel that we have been little more than trifling, and that it is now high time to begin **IN EARNEST**. Error and superstition are prevalent, abominations of every name abound, immortal souls are perishing—and all **BEFORE OUR EYES**. Our church is entrusted with a mighty work in the land, a wide door and an effectual is opened before her, she possesses energies of which her warmest friends have no conception, and who can tell what wonders her instrumentality may be destined to achieve for Ireland? Time is passing, golden opportunities are fast fading away, eternity is approaching, the judgment-seat is at hand. And how can we sit still any longer, while such awakening considerations press upon us! We trust we express the warm resolution of many of our fathers and brethren in the ministry, as well as our own, when we declare, that “For Zion’s sake we will not hold our peace, and for Jerusalem’s sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”

Come then, dear brethren, come and join us in this glorious cause. *We invite you to take a deep interest in the Mission.* It is your own Mission, conducted by your own ministers, and in immediate connexion with your own church. While, therefore, all who love our Lord Jesus Christ in sincerity, ought to rejoice in its reviving zeal and usefulness, its operations ought to be peculiarly interesting **TO YOU**. *We beseech your prayers in behalf of the Mission.* Bear it ever upon your hearts before the throne of grace. Pray that God may direct its operations and bless its labours, and crown all its efforts with success. Entreat Him to pour out more of a Missionary spirit upon all the ministers and members of our church, that, standing fast in one spirit, they may with one mind strive to—

gether for the faith of the Gospel. And implore him to bless the exertions of his servants for overthrowing the kingdom of Satan in our land, and establishing the reign of righteousness and truth from shore to shore. *We ask your contributions in aid of the Mission.* It has claims upon the members of other communions who wish the extension of evangelical religion, but it has peculiar claims ON YOU. We have no hesitation in saying that it is as much your duty to contribute to the *Home Mission* as to support the ministry of the Gospel in your respective congregations. You are bound to be liberal for the spread of Christianity around you, as strongly as you are bound to be liberal for the continuance of Christianity among you.

Brethren, do you feel the importance of the counsel we have thus affectionately given you? Then attend to the following earnest recommendation of Synod, which it is one of the chief objects of this short address to urge upon you;—**LET AN AUXILIARY SOCIETY BE IMMEDIATELY FORMED IN EVERY CONGREGATION IN WHICH ONE DOES NOT ALREADY EXIST.** And what plan could be more simple? The minister and session are a committee, ready to commence operations, and all that they have to do is to divide the congregation into districts; appoint to these a number of active persons as collectors, and supply them with cards, which they can procure, *free of expense, at the Tract Depository, 17, Waring-street, Belfast.* Let them also hold regular monthly or quarterly meetings, for devotional and Missionary purposes, at which the collectors may report, and the general business of the Society be transacted. This system has been already tried in several congregations, and is found to work well.

Consider the advantages which would be gained by an auxiliary to the Mission in each congregation. *Funds to a surprising amount would be collected.* Were every family in our connexion to contribute on an average a penny a-week, between **FIVE AND SIX THOUSAND POUNDS** would be raised in the year without any individual feeling himself the poorer. But this, after all, is the lowest consideration. *The agencies which would be set to work in collecting this sum are far more important to the cause of God than the sum itself.* How many young persons would be employed, and thus trained to habits of active exertion for doing good? What numbers would feel their interest in the spread of the Gospel excited by a sum, however small, periodically contributed to the object? And how much might we reasonably

expect a spirit of liberality and benevolence to be promoted through our congregations at large? Besides, *missionary meetings held monthly, or even quarterly, are calculated, when properly conducted, to be exceedingly useful.* It is lamentable to think how little is known in many parts of the country respecting the moral condition of mankind, and the work of God in the earth; and it is easy to see that while this ignorance continues there cannot be much exertion, liberality, or prayer for the conversion of the world. In these circumstances, how can we attach too much importance to missionary meetings throughout our congregations?

But the most important consideration is, *the change which the universal adoption of the Synod's recommendation would produce in the character and complexion of our church.* Were every minister a missionary, every session a missionary committee, and every congregation a missionary society, the whole body would be not in name only, but in reality, what the Word of God requires it to be—a missionary church. Is it too much to anticipate the dawn of brighter and better days, when God will open us the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it? Then shall religion pure and undefiled increase among our ministers and people, the missionary enterprize shall be pushed forward with united and vigorous exertion, and the pleasure of the Lord shall prosper in our hands. Then shall our beloved church strike down its roots firmly, and rear its tops in more elevated piety. Then shall its branches shoot forth in more expansive Christian benevolence, and wave with more abundant and luxuriant fruit.

We remain, Dear Brethren,

Yours in love,

JOHN COULTER,	} Secretaries.
ROBERT WILSON,	
WALTER MOFFAT.	

July 22d, 1835.

EGYPTIAN YOUTH IN ENGLAND.

SEVERAL young men were, some time ago, sent by the Pacha of Egypt to England, to learn our language and be instructed in useful arts and sciences. They have been placed under the care of the British and Foreign School Society. An interesting account has

been given of them in the following report of an address by Lieut. Fabian, of the Royal Navy :—

Lieutenant Fabian stated, that 20 Egyptian children had been sent by the Pacha to school in this country. A request was sent along with them, not to suffer them to read the Scriptures. The reading of the Scriptures being a standing regulation of the School, the request not to permit them to read the Scriptures, was withdrawn, and they were admitted. At first they knocked the other boys down and took from them what they thought proper. They were soon made, however, to understand that *might* was not *right*. In two years they could read and write English, were well versed in mental arithmetic, and soon after apprenticed to different trades. Being on a visit where five of these children were apprenticed, Mr. Fabian inquired after them, and found that they all attended a Sabbath-school, and had become candidates to be admitted into the Christian church. He asked them if it was true that they wished to join the Christian church. On their replying in the affirmative, he asked them if they did not recollect that when the name of Jesus was formerly mentioned, they spat upon the ground, and said there was no true prophet but Mahomet. The boys were thunderstruck with the question, and not a word was spoken by them for a quarter of an hour. At last one of them said, do not you recollect how kind the master was with us when we were at school? and as we wished to give him some proof of our gratitude, and had no money, we resolved to go to him and make a good Mussulman of him. We accordingly went to him and argued the question; but when he proved to us that the Old Testament was 4,000 years older than the New Testament, and that the New Testament was 600 years older than our Koran, we made up our minds that the Christian Scriptures were right, and the Koran was wrong, because it must be impossible that that which is oldest could steal from the youngest; but the youngest must of necessity have borrowed from that which is older. (*Cheers.*) We have found in the Bible a God of love and peace; and, under the blessing of the Lord, we have come to the knowledge of the true God, and are about to renounce the religion of our fathers and embrace the Gospel of truth. (*Cheers.*) I then mentioned, that if they returned to Egypt, the Pacha might order their heads to be cut off. They replied, they had no fear of that, as he tolerated all sects. It was their intention, they declared, when they returned to their native land, to preach the Gospel. They had fathers and mothers, sisters and brothers there, and they longed to see them, and show them the God whom they were brought to know. Of fourteen other boys from the same country, many had renounced the errors of Mahometanism. Should these young men be spared to return to Egypt, what may be the happy result? It may be the insertion of a little leaven which shall leaven the whole lump. Whatever may be the means employed, one thing is certain, "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."

WORKINGS OF ERASTIANISM IN PRUSSIA.

THE present king of Prussia, Frederick William III., is said to be a man of piety, and attached to evangelical sentiments. Prussia has just awakened from the sleep of Rationalism, a system which, under colour of respect for Jesus Christ, suppressed the leading peculiarities of the Christian faith. Of late years, several distinguished divines have proclaimed anew the fundamental doctrines of the Gospel. Nor has this revival been confined to a few: the religious movement has pervaded Prussia. The old standard of the Reformation has been raised again in a country notorious for its apostacy from evangelical principles, and citizens of all classes are returning to the humble and fervent faith of the Gospel.

Actuated by laudable designs, the king desired to unite in the same communion the Reformed and Lutheran churches in his dominions. Ever since the Reformation, these churches had continued in a state of separation.

The differences dividing these two great branches of Protestantism having become gradually less, the king hoped to effect a union, and the divines he consulted partook of his opinion. At his persuasion, the Lutherans and the Reformed united, and the union was celebrated with much solemnity.

The Church in Prussia, like that of England, is Erastian in its constitution, and allows the king to usurp a temporal headship over it. Hence the evils now to be detailed. The king, with the aid of pious divines, composed a liturgy for all the churches of Prussia, and the use of this he undertook to impose on his subjects, as the prelatical government attempted by force of arms to impose Episcopacy and the Liturgy on Scotland in the memorable days of the Solemn League and Covenant. For a king now to prepare a liturgy for the church, and force its adoption by pains and penalties, may appear extraordinary, but we should recollect that the system has never been questioned in Prussia since it was brought out of Rome at the period of the Reformation. The king of Prussia assumes to be the fountain of all ecclesiastical authority. Like the Pope, he bears two swords—the sword of civil and that of ecclesiastical authority—with this difference, that the Pope is the more consistent, being an ordained ecclesiastic. Something of this twofold authority was in a manner forced on Protestant princes at the Reformation, not only by the inexperience, but the dangers of the times. Protestantism was then

obliged to maintain a struggle for existence, and she was compelled to carry the sword of kings in her van, or, weak as infancy, humble herself to the tender mercies of Antichrist.

The liturgy of the king of Prussia, is said to contain a fair exposition of the fundamental doctrines of the Gospel, but it is justly objectionable on account of the ceremonies it prescribes, the festivals it establishes, and the ecclesiastical supremacy which it arrogates to the king. Every pastor, according to this liturgy, must, at his ordination, give the king the title of archbishop, and he must promise to teach his flock to support the political measures of the government, to defend the royal power at the price of their blood, and reveal hostile designs against the administration. Thus this liturgy converts the king into a bishop, and constitutes the clergy a police.

This liturgy was first used in the king's chapel. Its adoption was recommended to all the clergy. Rewards and honours were bestowed on those who were forward to introduce it into their churches. At length its use, which had been at first voluntary, was made compulsory. Last year the king published a decree, commanding all ministers, under pain of deprivation of office, to use the new liturgy in public worship. Thus the pretensions of the king went on increasing. He begins by a simple recommendation, he then bestows favours on those who comply; afterwards he *requires* every one to submit: and, lastly, he pronounces both civil and ecclesiastical penalties on those pastors who, like Shadrach, Meshach, and Abednego, could not in conscience worship the image which the king had set up. Such is the progress of power when it oversteps its rightful limits, and is not circumscribed by a free constitution; provoked by opposition, it overleaps all restraints, and finally displays the most outrageous despotism.

The royal will met with resistance, especially in Silesia. The Lutherans of Silesia enjoy special privileges guaranteed by the treaty of Westphalia and by the oath of the kings of Prussia. In the concerns of faith, of conscience and their church, they declared that they owed no obedience to the king, and that they would adhere to the liturgy and worship handed down by their fathers. They attempted to support their rights by means of the press, but the censorship prevented their publications. Mr. Shiebel, pastor of Breslau, a man of learning, piety, and honourable character, was suspended, and some time after deposed. His parishioners then set up worship in a village, three leagues from Breslau. Other pastors were also deposed; and many of their flocks, deprived of their

churches, formed private meetings for the worship of God. These meetings were also prohibited by the king. Such is arbitrary power!

In several places persecution was violent. In the town of Hoenigern, the pastor was deposed; but the inhabitants refused to receive the ecclesiastic appointed to succeed him. On the 11th September last, the magistrate came with two soldiers to open the church, but the people refused the keys. Assembled in arms around the church, the inhabitants sung psalms the whole of the day, and the officer was obliged to withdraw. Several attempts were made to get possession of the church; but the people, having placed sentinels to give warning, would crowd round the building at the slightest alarm, and repel the invasion by the singing of psalms. Having no pastor, they confined their public services to prayer and praise. The deposed pastor, for attempting to celebrate worship, was cast into prison, and nine heads of families along with him. Military force was then employed. On the 24th of December, 400 infantry and 100 cavalry were marched to the place; and, regardless of psalms, broke open the church, and elevated the new pastor to the pulpit. The people, however, absented themselves to a man, and the intruder had to content himself with preaching before the soldiers.

Such severities have produced an effect different from what was intended. Many of the pastors of Silesia, who had heartily acceded to the union of the two churches, have protested, in a letter to the king, against these persecutions. A noble indignation has burst forth from all parts, and it is hoped that it will ultimately drive the king from his present anti-christian position.

Such is the working of Erastianism in Prussia. Had not the kings of that country been wont to arrogate headship over the church—had it not been their habit to usurp lordship over the faith and consciences of their subjects, the present monarch, with such a character for piety and evangelism as he is said to possess, never would have dreamed of departing so far from the law and spirit of Christ, as to force a liturgy upon the churches by ecclesiastical degradations, civil punishments, and military violence.

In the wise providence of God, it is so ordered that evils often work their own cure. Enormities wax to such a height, that human patience becomes exhausted. Indignation is roused, the spirit of reformation is awakened, and men refuse to take rest until the hated evil be extirpated. Such possibly

may be the case here. The king has pushed ecclesiastical supremacy to an extreme. What is the consequence? Dissent has commenced in Prussia. It will likely go on there as in England, and eventually either kill or cure the Establishment.

The events recorded in this paper I state on the authority of a continental correspondent of the *New-York Observer*. Whatever may be thought of that school which would divorce religion from civil government, certainly an Erastian control on the part of the state is a usurpation under which the Church of Christ, in faithfulness to her glorious Head, never should lie down. It is not in Prussia alone that we see the baneful workings of the system. Ireland groans under it. The Established Church of Ireland herself is at length made, as well as the Presbyterians of Ulster, and the Roman Catholics of the South, to groan under it. Ten of her bishops have been annihilated by one Act of Parliament. Parliament is now asserting its right to deal with her tithes. Eight hundred and fifty of her parishes are at this moment trembling under the hands of the Humes and O'Connells, the papists, radicals, and infidels of the House of Commons. Even admit the existence of an establishment, still, to use the language of the Formula of the Secession Church in the ordination of ministers, "*Christ has ordained a government and discipline in his Church distinct from, and not subordinate to, the civil government;*" and the first remedy I can recommend to our Established Church is one which I think she will be slow to adopt—that she would reject the Erastian supremacy of the civil power over her, and assert her distinctness, spirituality, and independence, as a chaste virgin espoused to Christ. All this is perfectly distinct from the abstract question of an ecclesiastical establishment of a proper kind, and in proper circumstances.

July, 1835.

LUTHER.

POPERY IN AMERICA.

THERE is much alarm at present in America on account of the efforts made by the Romish Church to occupy that great country. In Austria, a Society has been instituted, called the Leopold Society, for the express object of raising funds for the spread of Popery in America. Emigration from the darkest seats of Popery in Europe, is encouraged on a large scale.

Numerous priests and missionaries are sent out. Cathedrals and churches, colleges, schools, academies, nunneries and female seminaries, are rapidly multiplying under the auspices of the Romish Church. No less than 100 Jesuits and candidates for the priesthood, landed at New-York alone, during the last year. Priests and nuns are labouring assiduously to get the education of Protestant youth as much as possible into their hands. In some places it has become fashionable with Protestants to send their children for education to seminaries, male and female, under the management of smooth and artful zealots of the Romish faith. There seems to be a deep laid plan in Papal Europe, to Romanize America. We shall furnish our readers with two documents, one an extract of a speech by President Beecher, and the other of a report of the General Assembly's Board of Education.

At a meeting of the American Home Missionary Society in New-York, in May last, the Rev. E. Beecher, President of Illinois College, said:—

If we looked into the volume of prophecy to discover what great power was likely most to affect the church and the world, did we find any that could compare with that of Antichrist? This was the interest that was bringing down the Son of God himself to vindicate his own cause, and to destroy its last and greatest enemy. Every one knew that Popery was making progress in no country but our own. Europe had fully tried it and was weary. But here, where Popery was not known in its practical fruits, the people were not on their guard against it. *The Papacy was crossing the Atlantic.* What could this procedure of Providence mean? He called to mind the splendid imagery in which the destruction of this great anti-christian power was predicted in the Bible: the Son of God was to "destroy it with the breath of his mouth, and with the brightness of his coming." The system was to be blighted by the breath of enlightened public sentiment. But in what part of the world was public sentiment in matters of religion perfectly free and unshackled but in this? Here, then, it seemed to him, the Popish system was to be thrown, that we American Christians and freemen might be compelled to examine and investigate it.

He used, formerly, to think that the language held by many, in reference to the advance of Popery, was more flourish and fancy than any thing else. His sentiments had been changed by experience and fact. Let any man read the proceedings of the Leopold Foundation, the address of Bishop Flaget, the language about America of some leading politicians in Austria—that hot-bed of all that threatened absolute government, let him hear them declaring that monarchy and Popery must go together, and that Protestantism and republicanism must go together. Let him turn his eyes to our western valley, and see the trains of a foreign priesthood, the successive erection of costly and splendid buildings, the founding of colleges and multiplication of seminaries and nunneries; and who could doubt the existence of such a design? The old institutions of Europe were all shaking under the

heavings of a spirit of free inquiry, and would not the native instinct of self-preservation point to the prudence of securing a retreat?

What was doing? A large cathedral had been erected in Pittsburgh, another at Cincinnati, another at St. Louis; now a second at Cincinnati, and a third contemplated. All these were crowded. Every step was onward. The traveller was continually met by Roman Catholic missionaries of different sorts. Schools, colleges, academies, and female seminaries, sprang up in every direction.

It was but the other day that the Bishop of Illinois proposed the erection of a cathedral, a college, and other buildings. The influence of the nunnery at Kaskaskias was great. It was a mark of gentility to have been educated in the nunnery.

We now give an extract from the Report of the Education Board, presented to the General Assembly of the Presbyterian Church, in Pittsburgh, in May last.

It is impossible that Popery should fully or finally triumph in a day, or especially in a land like this. It may, however, sweep over our fair heritage and free institutions, like a wave of desolation. Popery has, in every age, been the enemy of truth, liberty and knowledge. It derives its means of propagandism, in money and in men, from 120 millions of European subjects; and although its corrupt and anti-christian empire is gradually dissolving in the mother country, under the power of progressive light, and the weight of its own depravity and dotage, still it has peculiar inducements to struggle for supremacy on the American soil; and without the united and prompt exertions of American Christians, the religion and liberties of our country are in danger.

One of the most distinguished writers of the age, himself a Roman Catholic, but enjoying the comparative light and freedom of the Gallician church, has thus written:—"In Ireland, Holland, and the United States, Rome does every thing by apostolic vicars, as in the countries of missions. This regime pleases Rome, for it gives her the means of being mistress every where. The clergy of the United states, like that of Ireland, is very devoted to the Pope. It is very vigorous. In time it will give embarrassment to the government of the United States. Catholicism is differently organized from other worships. The latter have no common centre, no exclusive source from whence flows power in every religious society. They have no Rome, nor prejudices of Rome, nor pretensions of Rome, nor the deference which from all parts of the world is paid to Rome. The exaltation or depression of these worships is of no importance in the political order of states. It is not so with Roman Catholicism. Every thing in it tends to Rome. She is felt and found every where."

There is satisfactory evidence that at least 100 Jesuits, or candidates for the priesthood, landed at New-York alone, during the last year. This insinuating militia of the Pope, attended by mendicant nuns, is seeking to monopolize the education of the Protestant youth of our country; and as they prefer to leave their own people in ignorance, they have both zeal and instruments for the education and seduction of ours. Viewing the influence they have already secured—the immense population of priests and laity they are annually receiving from abroad—the interest and ardour of foreign despots in their service—the

free use of foreign gold—the base court paid to them by designing men and unprincipled politicians—the restraints they have already put upon the periodical press in many parts of our land—the unevangelized condition of large masses of our population, and the destitution, in our new settlements, of religious instruction and general knowledge; viewing all these facts with the eye of reflecting, patriotic and Christian men, who will longer slumber in a security so full of danger? Shall we not train our candidates to meet and to discomfit, in the field of argument, this ever-growing and ever-to-be-dreaded system?

CELEBRATION OF THIRD CENTENARY OF THE REFORMATION IN GENEVA.

THE clergy of Geneva have published an address to the Protestant congregations of the Canton, calling upon them to join in the celebration of the approaching jubilee of the Reformation. In order to commemorate, in August, the conclusion of the third century which has elapsed since that great event, divine service is to be performed simultaneously throughout the territory. Medals have been struck, and a history of the progress and consequences of the Reformation written, and both will be distributed to the Protestant youth of Geneva. The Reformed churches throughout the Christian world, have been invited by letters from the Synod of ministers in Geneva, to a consensaneous and general celebration of the day, and also to send representatives to assist in the solemnities in Geneva.

PRESBYTERIAN SECESSION SYNOD.

THIS Body met in the Rev. R. Wilson's Meeting-house, Belfast, on Tuesday, 7th July, and was opened by the Rev. R. Morrison, of Markethill, late Moderator, who preached a very excellent and appropriate sermon from Neh. vi. 3. "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it and come down to you." The topics of the discourse were, 1. The work carried forward by the Christian ministry in building the Church. 2. The opposition given to this work. 3. The firm stand which those employed in this great spiritual building should make against its enemies. The Rev. James Porter, of Drumlee, was chosen Moderator for the ensuing year. The evening of Tuesday, and an hour each morning, was set apart for public devotional exercises. On Thursday evening the Rev. Dr. Kidston, of Glasgow, and Clerk to the United Secession Synod of Scotland, preached before the Synod from Matt. xvi. 26. "What is a man profited, if he shall gain the whole world and lose his own soul?" The collection was appropriated to the Synod's Home Mission. On Friday evening the Synod was addressed by the Rev. James Black, of Liddesdale, a deputy from the Scottish Missionary Society, who preached from John xix. 5.

“Behold the man.” A collection was taken up for the Scottish Missionary Society.

Wednesday and Thursday were principally occupied with reports and references from Presbyteries and Committees.

On Friday, the Report of the Home Mission was presented. During the past year, the Missionary congregation of Alt had obtained the ordination of a minister, the Rev. S. Stewart; another congregation, Ballyreah, in the County Tyrone, had been formed; Ballyhoe, County Monaghan, had been taken up as a Missionary station; Ahentain, in connexion with the Tyrone Presbytery, and Dunnemanna and Ballynahatty, in connexion with the Presbytery of Donegal, had received supply from the Mission. Ministers in different districts had been appointed to make tours for the purpose of preaching and organizing Missionary Societies in congregations; and the Rev. James Rogers, of Glascar, had gone out on a Mission to the South of Ireland. The efforts of the Home Mission being much crippled during the past as well as foregoing year, from scarcity of preachers, the Synod directed two divinity students of three year's standing to be licensed. Each Presbytery was also instructed to hold a meeting specifically for the purpose of advancing Missionary objects. A Missionary Society was recommended to be established in each congregation. An invitation was ordered to be addressed to pious young men in the different congregations, to turn their attention to the Christian ministry. To meet the anticipated increase of Missionary business, three Secretaries were appointed, Rev. Messrs. Coulter, Wilson and Moffat, dividing the labour among them.

A Deputation from the Boards of the Royal Belfast College, and another from the Faculty, waited on the Synod. After hearing these deputations, and receiving the communications with which they were intrusted, the Synod unanimously adopted the following resolution, “That a respectful answer be returned to the letters from the Joint Boards and Faculty, stating that this Synod agree to recommend their students to attend on the instructions in Moral Philosophy of Professor Cairns and Stevelly, during the ensuing Session; and that, as the Synod are resolved to persevere in their determination not to permit their students to attend on Professor Ferrie, they earnestly expect that, so soon as practicable, a satisfactory permanent arrangement shall be made by the Joint Boards for the teaching of Moral Philosophy in the Royal College, Belfast.”

On Saturday, a communication was made from the Joint Boards of the College, intimating that facility should be given to each of the different Synods for making its Moderator a proprietor of the Institution, similar to that given to congregations for making their ministers proprietors. It was resolved, “That a subscription list be immediately opened to effect the object proposed, and that the surplus sum obtained be paid to the Synodical fund.—That the Rev. Professor Edgar and the Rev. R. Wilson be appointed a committee to carry into effect the intention of Synod to make the Moderator a proprietor of the Institution, and that the clerks of Presbyteries be directed to assist in obtaining subscriptions from ministers not present, and to correspond with this committee.—That it is earnestly recommended to the congregations under the care of the Synod, immediately to take steps for making their ministers proprietors of the Belfast Institution, that thus the interests of the Institution and of Home Education may

be promoted, and a salutary influence exercised on behalf of the ministry of the Gospel." In accordance with the above resolution a subscription was immediately commenced.

The Rev. James Rentoul, of Ray, in pursuance of a notice given on a former year, moved that the Rev. R. Wilson, of Belfast, be appointed *Professor of Biblical Criticism*. This motion was unanimously adopted, and a committee was appointed to make arrangements for carrying this important object into effect.

A letter was read from the Synod of Geneva inviting this Body, in common with other Reformed Churches, to send representatives to Geneva, to assist in celebrating the third centenary of the Reformation in that city in the month of August, and also wishing them to observe a day of public thanksgiving throughout their congregations. A respectful reply was ordered to be returned to the Synod of Geneva. A letter was also read from the Associate Reformed Synod of New-York, America, to which a suitable reply was directed to be made. A letter was also read from the Rev. G. M'Clatchy, of the Synod of Upper Canada, inviting, in the name of that Church, preachers to go out to that interesting and rising country.

After a variety of other business, the Synod was closed with prayer, to meet in the Rev. Professor Edgar's Meeting-house, Belfast, on the first Tuesday of July, 1836.

GENERAL SYNOD OF ULSTER.

THIS Body met in Belfast on Tuesday, the 30th of June, and was opened with a discourse by the Rev. William M'Clure, Moderator for the preceding year. He selected as his text Phil. iii. 23; from which he discussed the subject of Christian zeal, under the three following general divisions:—1. The characteristics of zeal: 2. The objects to which the zeal of the Christian Church should be particularly directed: 3. Motives urging the maintenance of zeal in its life and vigour. The discourse was highly appropriate to the occasion, and was heard throughout with deep attention. The Synod then proceeded to appoint a moderator for the current year, when the Rev. John Barnett, Moneymore, was chosen to that office by a large majority. Some interesting debates arose out of the reports of Presbyteries, and other matters which came under the review of the Synod. Many of these being merely of a local nature, were not calculated to excite public attention. An appeal from two or three ministers of the Ballymena Presbytery, against sundry decisions and practices of that court with reference to the Rev. Mr. Patterson, brought on a rather warm discussion, which lasted for several days. The conduct of the Presbytery was disapproved of; three of its members were publicly admonished, and Mr. Patterson was very honourably acquitted. The Synod's attention was directed to the Moral Philosophy class in the Royal Belfast Institution, by a communication from the Joint Board of Managers and Visitors. The decision of last year, withdrawing the students from Professor Ferrie, was unanimously continued; and the Synod did not accede to the arrangement of the Board and Faculty, which provides that Professors Cairns and Stavelly shall supply teaching in Metaphysics and Ethics to such students as may be directed not to attend Professor Ferrie. The Synod's

students will therefore receive instruction in this department, as on the former session, from Dr. Cooke and Mr. Molyneaux.

During the meeting of Synod, excellent discourses were delivered by Rev. H. Wallace, Cork; Rev. W. B. Kirkpatrick, Dublin; and Rev. J. M'Farlane, Collesie, Scotland, and after each a collection was taken for the Mission. The time set apart for the consideration of Missionary objects was spent in a very pleasing manner, and the statements made by Mr. Wallace, Mr. Winning, and other speakers, afforded cheering prospects of the advancement of evangelical religion in the South and West.

The Synod continued its sittings until the 11th of July, and, as much business still remained to be disposed of, agreed to hold an adjourned meeting in Cookstown on the 11th of August, instant.

CHAIR OF BIBLICAL CRITICISM—REV. R. WILSON.—At the late meeting of the Secession Synod in Belfast, an overture, of which a notice had been placed on the minutes last year, was unanimously passed to the effect, that the Rev. Robert Wilson should be appointed the Synod's Professor of Biblical Criticism, and that the Students should attend his prelections the same Sessions as they do at Theology. A committee was then appointed to ascertain whether the Joint Boards of Managers and Visitors could afford accommodation for the class within the walls of the Academical Institution, and to make such other arrangements as might be found necessary. Mr. Wilson expressed his grateful sense of the Synod's confidence and approbation, which had been so strikingly manifested in the resolution which had just passed, but suggested the propriety of allowing another year to pass before carrying into effect the object contemplated. This suggestion was adopted, and committee was appointed with instructions to have its report on the subject prepared for the next meeting of Synod. This is an appointment which reflects the highest credit upon the Secession Body, as there are few clergymen of any denomination with which we are acquainted, who possess a more profound and critical knowledge of sacred literature than Mr. Wilson does, and our only wonder is that a Chair so deeply important to Students of Theology should not have been established years ago by both Synods.

—*Belfast News-Letter.*

UNITED SECESSION CHURCH, SCOTLAND.

THE United Associate Synod commenced holding its Spring meeting in Broughton Place Church, Edinburgh, on Monday evening, the 20th April. The Rev. John Clapperton of Johnston, the last Moderator, opened the meeting with a sermon from Matt. xxviii. 20, last clause, "And lo, I am with you alway," &c. After sermon, the Synod was constituted, and the Rev. David Ronald, of Saltcoats, was elected Moderator for the ensuing half-year. Part of the sederunt on Tuesday forenoon was spent in prayer and praise. The devotional exercises were conducted by the Moderator, and by Messrs. Johnston and Cairns. The Synod took into consideration an overture from the Coldstream Presbytery, proposing that each congregation belonging to the Association, should be required to prepare a statistical account of its members, &c., to be annually transmitted to the Synod. A

committee was appointed to take the overture into consideration, and to report before the close of the present meeting. A draft of regulations for the management of the Synod fund was read; and, after receiving amendments, was adopted. It was agreed to petition both Houses of Parliament against the proposed measure of granting money out of the public treasury, to build and endow new churches in connexion with the Established Church of Scotland. The draft of a petition prepared by a committee, was read, and after some corrections was adopted. It was ordered to be subscribed in name of the Synod, by the Moderator and Clerk; and to be transmitted to Mr. Fox Maule for presentation in the House of Commons, and to the Earl of Roseberry for presentation in the House of Lords. Wednesday forenoon was spent in considering the Home and Foreign Missions of the Synod. Much interesting information was communicated on this subject. Letters were read from the missionaries in Canada, in which it was stated, that a Presbytery had been formed by the missionaries in that country, in connexion with the United Associate Synod—and that numerous applications were made to them from destitute places for supply of sermon.* The Synod resolved, that additional missionaries shall be sent out to Canada, so soon as properly qualified individuals can be procured. It was agreed, also, that additional missionaries be sent out to Jamaica; and the sub-committee on Foreign Missions, was authorized to correspond with the missionaries in that island, about the propriety of employing catechists as assistants to the missionaries. A committee was appointed to prepare a pastoral address on the subject of Missions, to be read in all the congregations under the inspection of the Synod; and it was farther agreed, that deputations be sent during the ensuing summer, to different districts of the Highlands, to preach the Gospel in destitute places, and to acquire information concerning the spiritual state of the Islands and Highlands of Scotland. This sederunt of Synod was most delightful and instructive. It gladdened the hearts of all who were present. Most gratifying accounts were given by several of the ministers, of the great exertions at present making by their congregations, in behalf of Missions. It was stated, that the congregations of Regent Place and Greyfriars, Glasgow, and of Broughton Place and Rose Street, Edinburgh, have engaged each to support a foreign missionary, and that adequate annual subscriptions have already been procured among their people for this purpose. Some of these congregations support also one or two city missionaries at home; besides contributing liberally to the support of other religious and benevolent objects. Other congregations belonging to the Synod are preparing to follow their praise-worthy example. May God prosper such truly Christian undertakings. A long and animated discussion took place on the subject of a Union with the Relief Church. This subject was brought before the Synod by an overture laid on their table at a former meeting. The overture proposed the commencement of a friendly intercourse with the Relief Synod, with a view to ultimate union. Petitions were presented from several congregations, requesting the Synod to adopt measures for the accomplishing of this object. Good feeling and good temper prevailed

* See the following article, containing the Report of the Committee on Foreign Missions.

throughout the discussion. All the speakers expressed themselves friendly to union upon Scriptural principles. But a strong and very general impression prevailed, that the time had not yet arrived for effecting a union betwixt the Secession and Relief Churches. The following resolution was then carried by a large majority:—"That the Synod, having heard the overture from the Presbytery of Dunfermline, and various petitions respecting a union with the Relief Church, express their cordial approbation of the spirit of these papers, as far as ultimate union with the esteemed body of our fellow Christians on Scriptural principles is concerned; and shall agree to recommend it to Presbyteries and Sessions, to take this important subject into their deliberate and prayerful consideration; and that this resolution shall be communicated to the Relief Synod, in a kind and respectful letter, by the Clerk, to the Moderator of that Synod." The Theological classes were appointed to meet this season in Edinburgh. The Session is to commence upon the first Tuesday of August, and the *minimum* attendance of each student, to be *eight weeks*. It was agreed, that for the future, students when on trials for license, and preachers when on trials for ordination, shall be required to deliver their Exegeses in English, instead of Latin, as heretofore. The usual grants were voted out of the fund to weak congregations and missionary objects. And the next meeting of Synod was appointed to be held in Broughton Place Church, Edinburgh, on the first Monday evening of October.

REPORT OF SUB-COMMITTEE ON FOREIGN MISSIONS.—UNITED SECESSION, SCOTLAND.

THE Sub-committee on Foreign Missions have to report to the Synod, first, in reference to the Mission to Jamaica, and secondly, in reference to the Mission to Canada.

With regard to Jamaica, they have to report that they have had it in their power to execute the deed of last Synod, authorizing them to send out two or more Missionaries, without delay, to that island. They received applications from the Rev. James Paterson, late of Auchtergaven, and Mr. William Niven, probationer, both of which were accepted, after procuring from those who were well acquainted with these gentlemen, satisfactory testimonials of their fitness, both in point of bodily health, talent, and piety, to undertake the missionary office. Mr. Paterson, accordingly, having demitted his charge into the hands of the Presbytery of Perth, and Mr. Niven having been ordained by the Presbytery of Forfar, sailed in the end of January from Greenock, for Montego Bay, Jamaica. Intelligence has since reached the committee of their safe arrival. A station having been opened by the Scottish Missionary brethren in Montego Bay some considerable time ago, and kept open in expectation of help from Scotland, it is probable that Mr. Pat-

erson or Mr. Niven will permanently settle there: the other will be directed in his future movements by the Scottish Missionaries, on whose friendly co-operation there is reason fully to calculate. The terms upon which the Missionaries were engaged are the following: the expenses of the voyage paid, together with £50 in the name of outfit, and £250 of salary for the first year. The committee were of opinion, after inquiry and deliberation, that the salaries could not, in the first instance, be made lower, consistently with the comfort and respectability of the Missionaries. For the second year no stipulation is made, but the amount of salary is to be modified by circumstances. It is not expected, however, that the Mission fund will, for some considerable time, be relieved to any great extent; because the expense of living in Jamaica, though likely to diminish in a sensible degree, in consequence of the altered civil and political state of the island, will diminish slowly; and the sums which may be raised by the congregations of the Missionaries will be more than needed, in the first instance, for building places of worship.

The Committee have further to report, that they have sanctioned the choice of the Rev. Peter Anderson as Missionary to Jamaica, from the congregation of Regent Place, Glasgow. Mr. Anderson will be ordained, in the course of a few weeks, by the Presbytery of Glasgow, and will shortly proceed to Jamaica. The committee have likewise accepted an offer from the congregation of Broughton Place, Edinburgh, to pay the first half year's salary of the Rev. Mr. Paterson, with an intimation of their intention, if circumstances permit, of taking upon them permanently his support.

With regard to the Mission in Canada, the committee have to report that—

No additional Missionaries have been sent out this spring, in consequence of no offers having been received by the committee. Intelligence, however, has reached them, that the two Gaelic Missionaries requested from the Synod of Nova Scotia have arrived in Canada—the Rev. Messrs. Frazer and Mackenzie. The committee are satisfied, from the character of these individuals, given by the Rev. Dr. Macculloch, in a letter addressed to the Secretary, that they will prove faithful and efficient Missionaries. They have neither of them yet received any settled pastoral charge, but are employed in the Canadian stations as preachers. The Synod, at its April meeting, erected the Missionaries in Canada into a Presbytery, the first meeting of which took place in December last.

MISCELLANEOUS.

ORIGIN OF TITHES IN ENGLAND.—The first charter by which tithes were granted in England is a curious historical document. The following is a literal translation of it:—"I, Etherwolfe, by the grace of God, King of the West Saxons, with the advice of the bishops, earls, and all persons of distinction in my dominions, have, for the health of my soul, the good of my people, and the prosperity of my kingdom, taken the honourable resolution of granting the tenth part of the lands throughout my whole kingdom to the Church and ministers of religion, to be enjoyed by them with all the privilege of a free tenure, and discharged from all the incumbrances incident to lay fees. This grant has been made by us in honour of Jesus Christ, the blessed Virgin, and *all Saints*, and out of regard to the Pascal solemnity, and that Almighty God might vouchsafe his blessings on us and our posterity. Dated at Wilton, A. D. 854, at the feast of Easter.

CHURCH REFORM IN SPAIN—SUPPRESSION OF MONASTERIES.—Martinus de la Rosa, on the 11th April last, in the Procuradores, said, that by law every convent should number no less than 12 monks, and as 890 convents were found not to have so many, they would be *suppressed*. The monastic population had been much diminished, and it was better to *extinguish it gradually and legally, than after any abrupt or revolutionary fashion*.

CONVERTS TO PROTESTANTISM.—At the Molyneux Asylum Chapel, Peter street, Dublin, some time ago, seven persons, formerly Roman Catholics, publicly expressed their adherence to the Reformed religion. They are all of the better order of citizens—one of them a medical gentleman.

APPEAL ON BEHALF OF BANGALORE, EAST INDIES.—Bangalore is one of the most interesting and important of all the stations occupied by the London Missionary Society. Two or three observations may be sufficient to show its claims.

I. Such is the salubrious and mild character of its *climate*, as to allow of its being advantageously compared with almost any place in India. Lying as it does, three thousand feet above the level of the sea, it is favoured with frequent showers of rain, and the heat of the sun is generally diminished by clouds. The range of the thermometer throughout the year is ordinarily ten degrees below what it is at Madras, though the latter place is on the sea coast. During the hot seasons many persons flock to Bangalore to repair wasted health.

2. As to *population*, few ministers in England have so many individuals to labour amongst as may be found at Bangalore. The largest congregation in the United Kingdom of Great Britain does not approach to anything like a moiety of the mass of human beings there perishing for lack of knowledge.

3. The *locality* of Bangalore is another consideration of great importance in connexion with the future evangelization of India. It is sixty miles from Chittoor, one hundred miles from Salem, two hundred miles from Bellary, and two hundred miles from Madras, where large missionary institutions are already in effective operation; and it is only a few miles from the city of Mysore, Naggery, and other large towns, where stations hereafter must be formed.

4. The *facilities* available here for the prosecution of the missionary enterprise are considerable. The translations of the Scriptures, dictionaries, grammars, a system of astronomy and geography, a summary of Scripture history, and a body of divinity, in the language of the people, together with many tracts and a large collection of native works, are all ready.

PRESBYTERIAN SECESSION CONGREGATION OF LYLE-HILL.—On Sabbath, 12th July, sermons were preached in Lyle-hill Meeting-house, by the Rev. Professor Cairns, Belfast College, and by the Rev. John Weir, Newry. A collection, amounting to £31 6s. 8d., was taken up on the occasion, towards defraying the expense of repairing and enlarging that place of worship.

On the 16th ultimo, sermons were preached by the Rev. Professor Edgar, of Belfast, and the Rev. John Weir, of Newry, at the opening of a very substantial and beautiful meeting-house, which has been erected during the past year by the exertions of the congregation of Drumgooland, and of their worthy minister, the Rev. Thomas Main Reid. This is one of the earliest formed congregations connected with the Secession Church in this country; and the name of Mayne, who was its pastor for half a century, is embalmed in the hearts and memories of many in the North of Ireland. The assembly on the occasion of the opening of the new house was very numerous and highly respectable, and the collection taken up (including donations) amounted to nearly £50.—The Rev. John Rogers, of Glasgow, in the interval between the sermons of Messrs. Edgar and Weir, delivered a very affecting address to the members of the congregation, at whose communion services he had assisted during 36 years. It is very creditable to this flourishing congregation, that the expense of the erection of their house, amounting to £600 or £700, was entirely defrayed by themselves, with the exception of the appeal which was made to the public on the above occasion.—*News-Letter*.